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## BRIEF MENTION

STRACK, H. L. *Einleitung in den Talmud*. Vierte, neubearbeitete Auflage. Leipzig: Hinrichs, 1908. viii+182 pages. M. 3.20.

In the fourth edition of his *Introduction to the Talmud* Professor Strack has given us a clear and concise history of the Talmud, making it possible for those who are not acquainted with the Hebrew and Aramaic languages to learn what the Talmud is, how it originated and developed and finally became the religious textbook for the Jews until the rise of the Reform Movement.

The treatment of the subject is throughout scientific and shows that the author is not only thoroughly familiar with the Talmud, but also with the vast literature that has been written on it. After defining the terms Mišna, Barajtha, Gemara, Talmud, Midraš, Halakha, and Haggada in the first chapter, the author proceeds to give us a historical account of the origin of the Mišna, by which term we are to understand the Mišna of R. Jehuda Hanasi, or the canonical Mišna. To this subject chaps ii-iv are devoted.

Next in chronological order the Talmud is taken up. The term Talmud, as used here by the author, is to be taken in the sense of Gemara, i. e., the collection of commentaries and discussions on the Mišna, and not in the broader sense of the word as including also the Mišna. Both Talmuds are discussed, chap. v dealing with the Palestinian Talmud and chap. vi with Babylonian. Chaps. vii-x treat of the extra-canonical treatises, the oldest editions of Mišna and Talmud, and the authors of the Mišna and Talmud.

To the general student the last two chapters will perhaps be the most interesting. As is the case with the Bible so is it with the Talmud. Much is known about it, but little of it. And therefore chap. xi which gives typical passages of the Talmud in a correct translation will convey a better idea to those uninitiated in Talmudic studies as to the style and content of the Talmud than any mere scientific exposition could do. It is to be regretted that the quotations are so few.

Last, by no means least in value, is the chapter dealing with bibliography. He who is interested in the Talmud in general, or in any phase of it in particular, such as theology, philosophy, history, mathematics, geography, etc., will find splendid bibliographical help to assist him in his work. In fact the last chapter may be regarded as a complete compendium of the best works, past and present, on Israel's post-biblical monumental work. The book will serve a useful purpose to students of the Talmud.

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ROGERS, ROBERT W. *The Religion of Babylonia and Assyria Especially in Its Relation to Israel*. New York: Eaton & Mains, 1908. xiv+235 pages. \$2 net.

This book consists of five lectures delivered at the Harvard Summer School of Theology in July, 1908. The lectures were entitled: "The Recovery of a Lost Religion;" "The Gods of Babylonia and Assyria;" "The Cosmologies;" "The Sacred Books;" and "Myths and Epics." The first lecture recites again the story of the discovery and decipherment of the cuneiform inscriptions, to which so much space is devoted in the author's *History of Babylonia and Assyria*. In a work of this nature one would prefer to have had this space devoted to the religion. The chapter on the

gods treats the gods very briefly, but gives a graphic sketch of the history of the country and of the forces which made certain gods more prominent than all others. Much had been written on the cosmologies, so that the material of the third chapter is by no means new. In the chapter on "Sacred Books" we get at the heart of the religion. Professor Rogers brings the reader here face to face with the incantations, prayers, and hymns, so that the reader catches the spirit of the religion by which these people lived. In connection with the myths our author in his last chapter gives a brief but clear statement of Winckler's astral theory of the mythology, which he rightly rejects. While the book will in no wise take the place for the scholar of Professor Jastrow's thorough work on the same subject, it presents in Professor Roger's clear and graphic style a picture of the salient features of the religion and its relation to the Old Testament, which will be of great use to busy pastors. The translations of examples are long enough to give a good impression of their character and are well done. Had more mythical figures from the seals been reproduced in the illustrations rather than so many pictures of clay tablets, which to the non-Assyriologist must look much like one another, it would have been an improvement, but the book should prove useful to a large number as it is.

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HERRMANN, JOHANNES. *Ezechielstudien*. Leipzig: Hinrichs, 1908. 148 pages. M. 4.

Cornill was a pioneer in a critical study of the text of Ezekiel. About one-half of this book is an attempt to discuss some of the problems which grow out of the text. The second half discusses the prophet and his preaching, the material of his discourses, and the methods adopted by him to enforce his teachings. The work is done in a thoroughly scholarly manner, and is an important yet popular aid to understanding Ezekiel's great life-work.

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KENT, CHARLES FOSTER. *The Heroes and Crises of Early Hebrew History*. Vols. I and II. New York: Scribners, 1908. 251 and 238 pages. Published in six volumes. \$6.

These volumes appear very attractive. The first task of the student is to discriminate between the different kinds of literature in the Bible. Hardly less difficult and perplexing is the historical problem. He must construct for himself a framework in which these various writings shall each find its appropriate setting. And there is also the theological problem. The student needs to know what were the various messages of the Bible, what occasioned them, and what was their effect upon the religious life and development of the people.

It has been difficult to find a convenient guide to the solution of all these problems. The popular histories do not direct the student how to solve them for himself. The literature upon the subject is so voluminous and scattered that the general student is apt to become discouraged. Professor Kent has sought to make accessible in their appropriate places such portions of this literature as bear directly upon the various selections.

As a teachers' handbook, the work is open to criticism at one point. At the end of each section is a paragraph entitled "Aim and Teachings," in which the author sums up the more important religious truths of the narrative. If these could have been put a little more suggestively, or interrogatively, rather than dogmatically, the student would be stimulated to discover for himself what the author has now discovered for him.

*Transactions of the Third International Congress for the History of Religions.*

Vol. I, xxxii+327 pages. Vol. II, 457 pages. Oxford: The Clarendon Press, 1908. 21s.

This congress was held at Oxford, September 15-18, 1908. The speedy appearance of these two sumptuous volumes is an occasion for congratulations to the committee of editors. The congress was organized into nine sections, viz.: (1) Religions of the Lower Culture; (2) Religions of China and Japan; (3) Egyptian Religion; (4) Religions of the Semites; (5) Religions of India and Iran; (6) Religions of the Greeks and Romans; (7) Religions of the Germans, Celts, and Slavs; (8) The Christian Religion; (9) Method and Scope of the History of Religions. In these various sections no less than one hundred and thirty-seven addresses were heard. It is not practicable to print all of these in full, hence a rule of the congress provides that "the addresses of presidents of sections shall be printed in full in the *Transactions*. Other papers shall be printed in abstract at a length not exceeding 2,000 words, except by special invitation of the Papers Subcommittee." Thirty-nine papers were fortunate enough to secure this "special invitation." The volumes thus contain forty-nine papers printed in full, together with the abstracts of the remainder, eight only failing to receive any notice.

The range of interests represented by these papers is world-wide and the standard of scholarship is high. The names of such speakers as Jevons, De Groot, Giles, Jastrow, Frazer, Charles, Bertholet, Rhys Davids, Lanman, Farnell, Porter, Sanday, von Dobschütz, Bonet-Maury, Conybeare, J. Mark Baldwin, and D'Alviella are sufficient evidence of this. The congress was inevitably predominantly British; one cannot but regret the scarcity of German and American names upon the programme.

These volumes furnish a conspectus of the present status of the study of the world's religions. They show the lines along which modern scholarship is moving in these fields of research. Not all religions are equally well represented. Egyptian religion receives relatively little space; while the subject of Semitic religions is honored by only two or three papers of any large significance. As is eminently fitting Christianity is given much space and is represented by scholars of the highest eminence. No student of religion can afford to neglect these volumes.

STERNBERG, G. *Die Ethik des Deuteronomium*. Berlin: Trowitzsch und Sohn, 1908. 98 pages. M. 2.60.

The discussion of this important subject starts out with the attempt to show that Deuteronomy was written in the reign of Solomon. Such a departure from currently accepted views needs a volume for its defense rather than a few pages. Furthermore, the treatment of the main theme of the book is too formal and external. What need is there in a brief treatise like this of wasting page after page upon lists of passages in Deuteronomy which show that the ethical standard of the author is the will of God as expressed in the Deuteronomic law? It would have been much more profitable to have traced the historical preparation for the formulation of the ethical demands of Deuteronomy, and to have shown how these demands were related to the conditions of the time in which they arose. A keener archaeological sense would have saved our author from attributing the prohibitions against yoking ox and ass together and against boiling "a kid in its mother's milk" to any ethical motives of consideration for the feelings of animals.

STAERK, W. *Das assyrische Weltreich im Urteil der Propheten*. Göttingen: Vandenhoeck und Ruprecht, 1908. vi+240 pages. M. 8.

The period covered by this study ranges from Amos to Nahum, measured by Hebrew standards, or from the reign of Tiglath-Pileser III to the Fall of Nineveh, according to the yard-stick of Assyrian history. The author conceives his task to be that of tracing the effect upon Israel of the "contest between the world-empire and the world-religion." He ranges himself with Gressmann, Baentsch, and Volz in opposition to the conclusions generally accepted by the school of historico-literary criticism. Not but that he gladly acknowledges the importance of the service rendered by this school in its insistence upon a strictly unbiased scientific attitude toward the writings of the Old Testament. His chief variations from commonly accepted conclusions are his attribution of the origin of monotheism in Israel to a very early period and his defense of the messianic elements in Amos, Hosea, Micah, and Isaiah as genuine oracles of the prophets under whose names they are published. With these presuppositions the author proceeds to interpret the prophets of the Assyrian period in the light of the historical movements of their times. The book is well worth careful study; but it will carry conviction only to those who are willing to accept a mythological world-view for which neither Staerk, Gressmann, Baentsch, Volz, Winckler, nor Jeremias has as yet adduced convincing proof.

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CORNILL, C. H. *Einleitung in die kanonischen Bücher des Alten Testaments*. Sechste, neubearbeitete Auflage. [Grundriss der theologischen Wissenschaften.] Tübingen: Mohr, 1908. xvi+332 pages. M. 5.

Cornill's *Introduction* first published seventeen years ago now reaches its sixth edition. Through its fifth it was made accessible to English readers in 1906. The changes in the present edition are very slight, being limited almost entirely to matters of form and style. The preface is of special interest since it states in unmistakable terms the author's firm adherence to his earlier conclusions respecting the origin of Israel's literature and his conviction that these conclusions are so firmly grounded that no amount of evidence along pan-Babylonian lines can shake them. Eerdmans' attempt to force a revision of commonly received opinions concerning the origin of the Old Testament writings is likewise dismissed as lacking in scientific value. It is to be regretted that, in a work of this sort, the author has not seen fit to discuss the bearing of the Elephantine papyri upon the question of the date of the Deuteronomical law. With the exception of a single allusion in the preface these papyri are ignored.

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LÖHR, MAX. *Die Stellung des Weibes zu Jahwe-Religion und -Kult untersucht*. [Beiträge zur Wissenschaft vom Alten Testament herausgegeben von R. Kittel. Heft 4.] Leipzig: Hinrichs, 1908. 54 pages. M. 1.80.

The subject is treated under nine heads: (1) A List of Women's Names in the Old Testament; (2) A Classification of These Names on the Basis of Meaning and Chronology; (3) The Bestowal of Names; (4) The Preservation of Names of Women in the Old Testament; (5) The Social Status of Woman; (6) Women's Vows; (7) Woman as a Prophetess; (8) Participation of Women in the Yahweh-Cult; (9) Acts and Duties of Women in the Cult. The author sets himself to discover whether the dictum of Wellhausen, Smend, Stade, *et al.*, that Yahwism took little account of women

but was essentially a religion for men, is correct or not. His conclusion seems well established; women had full and free access to Yahweh in the pre-exilic period, but in the post-exilic Judaism their religious rights and privileges were greatly curtailed.

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HODGSON, GERALDINE. *Primitive Christian Education*. Edinburgh: Clark; New York: Scribner, 1906. 287 pages. \$1.50.

There is an attempt made in this volume to prove that the early church made important contributions to education. It begins with a quotation from Compayré: "In their struggles against the antique world the primitive Christians came at last to confound classic literature and the pagan religion in one common detestation. At the outset, owing to its tendencies toward mysticism, Christianity could not be a good school of practical and human pedagogy." Hallam and Symonds have written in a similar vein, and Gibbon's contemptuous flings are well known. In order to construct a counter-argument, the author gives the biographies and quotes the utterances of several of the eminent representatives of the primitive church, as the apostles, Clement of Alexandria, Origen, Eusebius, Gregory, Basil, the Cyrils, Clement of Rome, Tertullian, Jerome. The citations are made from the recent translations published in Oxford and Edinburgh, and they make no pretension to critical study of the sources. The impression left by the book is that the subject is important enough to deserve further investigation, that popular conceptions of the intellectual standards of ancient Christian leaders should be revised, and that the materials exposed to view are worth exploiting for their positive value in the history and theory of education. The contention of the early Christian scholars that the highest culture culminates in moral and spiritual character, and that all science, art, and literature must be judged in relation to this supreme end, is one which commands approval of the competent at this hour.

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SCHUMANN, ALEXIS. *Alexander Vinet. Sein Leben—seine Gedankenwelt—seine Bedeutung*. Mit einer Abbildung. Leipzig: Hinrichs, 1907. 215 pages. M. 2.

This is a very appreciative story of the life of Vinet. The enduring importance of Vinet for the entire evangelical church is considerable. It is seen in his pure and disinterested personality; in his unlimited love of freedom in all departments of thought and activity; in his conception of the church as an organized social institution, although he was an individualist; in his advocacy of the separation of Church and State.

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WIELAND, FRANZ. *Die Schrift, "Mensa und Confessio" und P. Emil Dorsch S. J.: Eine Antwort*. München: Leutner, 1908. 113 pages. M. 1.

This publication of the Munich historical seminary is a hot reply to Dorsch who has accused Wieland of heresy, modernism, and the spirit of Harnack.

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TURMEL, JOSEPH. *Histoire du dogme de la papauté des origines à la fin du quatrième Siècle*. Paris: Picard et Fils, 1908. 488 pages. Fr. 4.

Beginning with the foundation of the Roman church, which the author finds to be about 50 A. D., we have a continuous narrative which aims to set forth the dogmatic development of this church to the end of the fourth century.

PISANI, P. *L'église de Paris et la révolution 1789-1792*. Paris: Picard, 1908, 350 pages. Fr. 3.50.

Another volume in the same series. It contains nine chapters, five appendices, and full index in 350 pages. It contains much interesting information, and a rather vivid description of those stirring times.

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KOENIGER, ALBERT MICHAEL. *Die Sendgerichte in Deutschland*. Erster Band. München: Lentner, 1907. xvi+203 pages. M. 4.

This volume constitutes III, 2, of "publications from the Munich Church History Seminar," edited by Professor Alois Knöpfler. The term "Send" is said to be the German form of "synod" (Grimm, Hauck, etc.), though it is not easy to see why it might not be the German equivalent of a derivative of *Missi* (civil officials sent out by the Frankish government to inquire into the administration of affairs in the provinces. The German *senden* = Latin *mitto*). From the early Frankish times bishops and archdeacons, in connection with their periodical visitations of the churches, held courts of inquiry for the careful ascertainment of delinquencies in the lives of priest, and people, the administration of the temporalities, etc. Koeniger's monograph is based upon a diligent study of unprinted as well as printed materials and seems to contain a sufficiently exhaustive account of the proceedings of these disciplinary tribunals from their rise to the beginning of the twelfth century. The formulae for the guidance of the *Sendgerichte* throw much light on the conditions that prevailed in ecclesiastical life and thought and the manner in which the higher ecclesiastical authority attempted to promote decency and order in the local churches.

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*Festgabe Alois Knöpfler zur Vollendung des 60. Lebensjahres gewidmet*. Von A. Bigelmair, S. Euringer, J. Greving, K. Holzhey, J. Hurbin, R. Jud, A. Kempfer, A. M. Koeniger, G. Pfeilschifter, Th. Schermann, J. Schnitzer, A. Seider, J. Sickenberger, F. X. Thalhofer, H. Vogels, M. Weiss, F. Wieland. München: Lentner, 1907. vi+348 pages. M. 5.

The present volume constitutes III, 1, of "Publications from the Church History Seminar of Munich," of which Alois Knöpfler is general editor. Knöpfler is the successor of Döllinger, and his numerous disciples call attention to the fact that while Döllinger was a great scholar, had many hearers, and left many books behind him, he died a lonely man with no disciples, no heirs; whereas Knöpfler has from the beginning devoted himself to the founding of a church history seminar and has called forth a large body of earnest investigators and writers from among his pupils. This fact is attested by the long list of works that have come forth from his seminar. Bigelmair writes on "The Beginnings of Christianity in Bavaria," without making any essential addition to the materials already available but handling the well-known facts with discretion and independence. Euringer writes in the spirit of "modernism" of the "Natural Science Hexaameron Problem and Catholic Exegesis." He gives a very interesting account of the way in which Catholic exegesis has sought to adjust itself to supposed scientific results of research. Greving writes on "Penitential Instruction in the Pre-Reformation Time," giving results of the examination of a number of books prepared for the use of confessors that show the prevailing estimate of the importance of different sins and classes of sins. Holzhey discusses "Genesis, chap. 1, and Ancient

Philosophy." He reaches the conclusion that there is nothing in the way of supposing that the cosmogony of Genesis, chap. 1, represents an attempt made some time between Ezra and Alexander the Great to combat with the sharp weapons of Greek philosophy and natural science Babylonian hylozoism and polytheism. He maintains, with some of the early Christian writers, a close relationship between Moses and Plato. The titles of the remaining articles are: "The Theological Position of Agobard of Lyons," by R. Jud; "Bertold III of Andech," by A. Kempler; "The Origin of Indulgences," by A. Königer; "No New Work of Ulfilas," by G. Pfeilschifter; "The Prayers in the Didache, chaps. 9 and 10," by Th. Schermann; "Michael Lindener, Falsifier, not Translator, of the Sermons and Writings of Savonarola," by Jos. Schnitzner; "The Lead Tablets in the Sarcophagus of St. Valentinus," by A. Seider; "*Lux vera, veniens in hunc mundum*," by J. Sickenberger; "A Penitential Book from the End of the Fifteenth Century," by F. X. Thallhofer; "On the Hymn *Splendor paternae glorie*," by H. Vogels; "Albert the Great as Bishop of Regensburg," by M. Weiss; "Regeneration in the Mithras Mystagogy and in Christian Baptism," by F. Wieland. The last article is one of the most interesting. The writer makes the saving efficacy of Christian baptism to rest upon faith, not only in the sense that faith is the condition of the efficacy of baptism, but also in so far as the effects of the sacrament itself are recognized and come to consciousness only in faith. He regards the Mithras conception of regeneration as involving a far more material and magical transformation. For a Roman Catholic the author is remarkably spiritual in his conception of baptism. The book is a good illustration of the freedom of thought exercised by Roman Catholics in German state institutions of learning.

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MELHORN, PAUL. *Die Blütezeit der deutschen Mystik*. "Religionsgeschichtliche Volksbücher IV. 6." Tübingen: Mohr, 1907. 64 pages. M. o. 50.

In his introductory remarks the author defines mysticism, points out its relations to Greek mysteries (Eleusinian, etc.), to Plato and Plotinus, to the New Testament, and to early Christian literature. Pseudo-Dionysius, the Areopagite, is recognized as the great source for mystical thought during the Middle Ages. The churchly type of mysticism represented by Scotus Erigena, Hugo and Richard of St. Victor, Bernard of Clairvaux, and the degenerate forms of mysticism (scarcely distinguishable from pantheism), as seen in Amalric of Bena, the Beghards, and the Brethren of the Free Spirit, as well as the German mystics of the fourteenth century, were all indebted to the Areopagite. It is to the German mystics that the body of the monograph is devoted. After discussing the reasons for the blossoming of a German mystical literature about the close of the thirteenth and the beginning of the fourteenth century, he takes up successively Master Eckhart, John Tauler, Henry Suso, Mystical Life in the Nunneries, John of Ruysbroeck, and the German theology. An excellent bibliography and some notes are appended. The booklet is a masterpiece of accurate definition and condensed expression. It is probable that the subject has never before been so satisfactorily handled in so few words. An English translation seems desirable.

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KOLDE, TH. *Historische Einleitung in die symbolische Bücher der evangelisch-lutherischen Kirche*. Gütersloh: Bertelsmann, 1907. iv+lxxxiii pages. M. 2.

Kolde's treatise on the symbolical books of the Lutheran church (the *Book of Concord*) was prepared and published as an introduction to the tenth edition of J. C.



Müller's much-used annotated text of the symbolical book first published in 1848. Kolde is one of the foremost specialists in Reformation history and theology and in this introduction gives his readers the benefit of his wealth of learning. Beginning with the Augsburg Confession, he treats first of its rise and secondly of its history. Considerably more than a third of his space is devoted to this fundamental document. The Apology of the Augsburg confession is treated far more briefly and without subdivisions. The Schmalkald articles are treated under the headings "Rise," "Contents," and "History." Luther's catechisms are considered under the headings "Rise," "History," and "How Came Luther's Catechism to the Rank of a Symbolical Writing"? The Formula of Concord is discussed without subdivisions. A convenient bibliography of the *Book of Concord* closes the work. The object of the separate publication of Kolde's "Introduction" is no doubt to make it available for use with earlier editions of Müller's text and with other editions of the *Book of Concord*. In fulness and accuracy of information the "Introduction" leaves nothing to be desired.

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RADAU, HUGO. *Bel, the Christ of Ancient Times*. Chicago: Open Court Publishing Co., 1908. 55 pages.

Two of the most elementary rules by which to determine the derivation of Christian ideas from other religions are: (1) these other religions must contain ideas similar to those in Christianity, and (2) the Christian ideas must be inexplicable on the basis of other Christian principles. These two rules have not been observed by Mr. Radau. The myth of Marduk, as he reconstructs it, is only in part similar to the history of Christ; and this history can be explained satisfactorily without assuming Babylonian influences. The booklet was first published in *The Monist* for 1903, pp. 67-119.

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NÖSGEN, K. F. *Das Wirken des heiligen Geistes an den einzelnen Gläubigen und in der Kirche*. Berlin: Trowitzsch, 1907. vi+303 pages. M. 6.

This work of Professor Nösgen is in reality a second volume to that issued in 1905. In the first volume he gave a general discussion of the nature and modes of operation of the Holy Spirit. In this he confines himself to the work of the Holy Spirit in the individual Christian and in the church. In the present volume, even more than in the former, the author is controlled by his ecclesiastical presuppositions. Though presumably based upon the Scriptures, the work can scarcely be called a study in biblical theology. The method is rather that of the systematic theologian who enforces his propositions by proof-texts from the Bible.

In the elaboration of the work of the Holy Spirit in the individual Christian the material is arranged under three heads: (1) The Calling; (2) The Justification; and (3) The Regeneration of the Believer. In discussing the first head the author admits that the calling of the individual into the Christian life is, in the Scriptures, seldom attributed directly to the Spirit, yet nevertheless he concludes that it must be so. Under the other heads he finds abundant biblical material to fortify his general propositions. In the last half of the book the writer devotes the larger portion of his space to the Charismatic operation of the Spirit in the church. He says that he emphasizes this phase because writers in our times are inclined to minimize this function of the Spirit. He points out that the Charismatic gifts of the Spirit are not primarily for the good of the individual possessing them, but are rather bestowed for the edification of the

church. He does not at length discuss that most difficult subject, the "gift of tongues," nor does he try to harmonize the conception set forth in the second chapter of Acts with that implied in the first epistle to the Corinthians. He, however, draws a sharp distinction between the enlightening function of the Spirit bestowed upon all believers and the prophetic function (often manifested in ecstasy) possessed by some of the prophets in both Old and New Testament times. As one would naturally expect, he maintains that the latter is a much higher function of the Spirit than the former—a position which could hardly be maintained by one who studied the biblical material historically and critically.

Though adding little to the subject from a scientific standpoint, this volume, like the former one, will no doubt prove helpful in the church circles for which it was written.

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KÄHLER, MARTIN. *Angewandte Dogmen*. Leipzig: Deichert 1908. xii+531 pages. M. 10.

This is Vol. II of the second edition of Professor Kähler's work, *Dogmatic Questions of the Times*. The first volume came out a year ago, bearing the title, "Concerning the Question of the Bible." The author holds a distinguished position in the German theological world, standing in a class by himself. He is termed a "biblicist," a term which may be justified here because of the biblical terminology, and the abundance of biblical quotations. On the other hand, unlike some others before him, he is open to a free recognition and use of the results of critical scholarship, as well as modern theological thought.

The series of essays before us are designed, as the author says to show to pastors the practical applicability of theological doctrines, and to help Christians of every sort to a better understanding of the faith, and to a recognition of the Son of God.

He acknowledges that, strictly speaking, only the articles on "The Holy Spirit," the "Prayer of Petition," "the Apostolic Congregations," and "The Last Things" come under the primary title of the work. Some of the others have first appeared elsewhere and are thus collected in permanent form. These are in part christological essays: viz., "Does Jesus Belong in the Gospels?" "Hero Worship and Faith in Jesus," "The Glory of Jesus," "Confession of the Divinity of Christ," "Communion with Christ," "The Holiness and Love of God," "The Ten Commandments," and "Missions."

The book is a rich mine for the one who knows how to quarry. Yet it seems that its practical value would have been considerably increased had the author used less frequently a sententious and oracular mode of expression, a fault noticeable in a number of German theologians and conspicuously and refreshingly absent in others, especially when writing for a more popular audience.

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CASE, CARL DELOS. *The Incarnation and Modern Thought*. Chicago: The University of Chicago Press, 1908. 44 pages. \$0.53.

In this dissertation, which aims at being the prolegomena to any future Christology, it is maintained that for a theory of the incarnation which shall commend itself to the modern mind, recourse must be had from the Latin theology, with its emphasis upon the transcendence of God, to the more characteristically Greek conception of divine immanence. Thus instead of having a Christology which treats the incarnation

as an absolute miracle, one is enabled to see in that event the most natural of occurrences. The Logos, the eternal principle of humanity and of all existence, has simply individuated his life into a personality in Jesus Christ. The Kenotic view is to be regarded as true but not the whole of the truth, inasmuch as it confines attention to the concealment of the divine life involved in incarnation, instead of emphasizing the divine self-manifestation.

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BOUSSET, WILHELM. *Die Religion des Judentums im neutestamentlichen Zeitalter*. Berlin: Reuther und Reichard, 1906. 617 pages.

The first edition of this book, published in 1903, was reviewed in Vol. VIII of this *Journal*, pp. 315 f. It is a sign of the great interest which scholars take today in Judaism, that only five years later a second edition was demanded. Bousset has radically revised his former treatment to the great improvement of the discussion. His first part now deals with the universal tendencies and the national narrowness of Judaism, the second with the cult and the ceremonial righteousness, the third with the new forms of the new piety, the fourth with the idea of judgment, the fifth with the monotheism and its limitations, the sixth with the relation of God and men, the seventh with the subordinate forms of the Jewish piety, the eighth with the religio-historical problem. It goes without saying that Bousset has made use of the literature published since the first edition; so his book takes account of everything that has hitherto been said on this period. It is 105 pages larger than the first edition, all sections having been greatly enlarged.

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BETH, KARL. *The Miracles of Jesus*. (Foreign Religious Series.) New York: Eaton & Mains, 1907. 77 pages. \$0.40.

A conservative treatment of the subject manifesting a spirit of fairness and considerable ability. The writer is satisfied with the general historicity of the miracles of Jesus, and yet he recognizes that "it requires no material sign to grasp the divine truth as divine; it needs only spiritual penetration to experience the revelation in a living manner. Whoever demands phenomena—extraordinary, powerful deeds—as evidences of the divine will be a loser; he is lacking in the principal condition for religious knowledge."

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SCHMIEDEL, PAUL W. *The Johannine Writings*. Translated by Maurice A. Canney. London: Black, 1908. New York: Macmillan. xii+287 pages. \$1.50.

These studies have already appeared for the most part in a German series of booklets popularizing modern biblical science. They are here gathered into a convenient volume. Professor Schmiedel has a very low opinion of the Fourth Gospel as a source for the life of Jesus and is decidedly against a recent tendency to place it before the Synoptics in certain particulars of the death of Jesus. But as a book of religious inspiration and a discussion of the fundamental nature of Christianity he esteems it very highly. The gospel is not of multiple authorship but John the apostle had nothing to do with its authorship or indeed with any of the Johannine writings. Though much akin to the gospel the First Epistle is not from the same hand. They both belong to the second quarter of the second century (about 140) and are of unknown origin. The Apocalypse in its present form dates from about 95 A. D.

Surely Schmiedel makes by far too much of the symbolic character of the gospel. His discussion is lacking in a "sense for the simple and the natural."

NESTLE, EBERHARD. *Novum Testamentum Graece et Latine*. Utrumque textum cum apparatu critico. Stuttgart: Privilegierte Württembergische Bibelanstalt, 1906. 657+665 pages.

NESTLE, EBERHARD. *Novum Testamentum Latine*. Textum Vaticanum cum apparatu critico. Stuttgart: Privilegierte Württembergische Bibelanstalt, 1906. 657 pages.

NESTLE, EBERHARD. Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *Novum Testamentum Textus Stephanici A. D. 1550*. Cum variis Lectionibus editionum. Curante F. H. A. Scrivener. Editio quarta ab Eb. Nestle correctā. Londini: G. Bell et Filii; Cantabrigiae: Deighton, Bell et Soc., 1906. 598 pages.

Three attractive and convenient editions of the New Testament text from the pen of Nestle have recently appeared. His well-known Greek text, first published by itself, is now combined with Nestle's edition of the Latin Vulgate, and the result is a convenient bilingual edition, somewhat after the old Bagster style, Greek and Latin facing each other on opposite pages. There are marginal references and some select variants, both Greek and Latin. The Latin text is also published separately, and constitutes one of the most convenient and elegant editions of the New Testament Vulgate to be had. Nestle has also edited a corrected edition of Scrivener's oft-reprinted edition of Stephanus' famous Editio Regia, of 1550, a timely service, since that edition is in steady demand for certain critical purposes. There is a considerable apparatus of the variants of the chief critical editions, and the thin paper and clear type make this an attractive form in which to study the great historic edition of the mediaeval and traditional text, the *textus eceplus*.

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KÖLBING, PAUL. *Die bleibende Bedeutung der urchristlichen Eschatologie*. Göttingen: Vandenhoeck u. Ruprecht, 1907. 32 pages. M. 0.75.

Accepting it as settled that John the Baptist, Jesus, and the early church held the eschatological views that were inherited by them, what significance has that eschatology for today? Kölbing holds that the religious roots of the primitive Christian eschatology were grounded in the prophetic faith in the moral majesty of Jehovah and in the hope of the pious Jews for a heavenly kingdom of God. This heavenly kingdom was hoped for because it was felt that moral perfection, such as Jehovah demanded, was not attainable in the flesh, because of the natural weakness of man. Today it is no less true that the difficulties of satisfactory moral achievement lead the Christian to postulate a future when the limitations imposed by the flesh shall be removed. We have, therefore, an eschatological hope not essentially different from that which the early church inherited from the prophets and heard emphasized by John and Jesus.

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JACQUIER, E. *Histoire des livres du Nouveau Testament*. Tome troisième. Paris: Lecoivre, 1908. 346 pages. \$0.70.

The present volume is the third in a series of historical studies on the books of the New Testament. It is devoted to the Book of Acts, the Epistles of James, Peter, and Jude. The author discusses at length the chief questions pertaining to the authorship, date, purpose, teaching, text, etc., of the several books. The work is carefully done and shows a wide acquaintance with the recent literature of the subject, the

long and numerous quotations from which make it a serviceable compendium. It concludes with an appendix devoted to a discussion of the language of the New Testament in the light of recent studies, and of the Freer Manuscript. In his discussion of the latter, the views of Grenfell, Goodspeed, Sanders, Schmidt, Gregory, and Harnack are considered, and a translation proposed.

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NICOL, THOMAS. *The Four Gospels in the Earliest Church History*. The Baird Lecture for 1907. Edinburgh: William Blackwood & Sons, 1908. 319 pages.

Dr. Nicol presents in this volume a study of the external evidence for the date, authorship, and ecclesiastical recognition of the four gospels. Despite its unyielding conservatism, it constitutes an illuminating and valuable discussion of the many difficult questions arising in this field of investigation. Beginning with the testimony of the "Gospel Collection of the Four," as it presents itself at the close of the second century, the author works back to the earlier and more difficult period, namely, the closing decades of the first century. The gospels are then taken up individually and subjected to the same method of treatment.

The following constitute the chief conclusions arrived at: (1) Justin used the four gospels, probably in the form of a harmony; (2) Marcion and Hermas probably knew the four gospels; (3) The four gospels were first collected in Asia Minor; (4) The Diatessaron was probably composed in Greek; (5) The Ignatian Letters are genuine; (6) The presbyter John is "none other than the apostle John himself;" (7) The theory based upon the DeBoor's Fragment, that John and James died simultaneously, in 44 A. D. (Acts 12:2) and that therefore John could have had no residence in Ephesus, and could not have written the Fourth Gospel is rejected; (8) The apostle John is the author of the Fourth Gospel; (9) The four gospels are authentic and trustworthy productions of the apostolic age, and have come down to us practically unchanged from the hands of their apostolic authors.

Dr. Nicol has prepared his work with great care. One oversight is noted in his failure to note the death of Hilgenfeld, p. 15.

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WALKER, W. L. *The Teaching of Christ in Its Present Appeal*. New and rev. ed. Edinburgh: Clark; New York: Scribners, 1908. ix+240 pages. \$1.

The first edition of this brief study of the thought of Jesus appeared more than three years ago. The present edition differs from the first only in a few slight additions. Aware of the work of critics on the sources of our knowledge of the teaching of Jesus, the author holds firmly to the view that the freest criticism need not deprive us of our confidence in the essential teachings of Christ. It is just these "essential teachings" which he endeavors to elucidate in a simple, non-technical manner. His discussion of the social aspects of Jesus' teaching is not unlike that of Tolstoi in its literalness and earnestness. He says, "If the spirit with which Christ sought to inspire men were cherished and allowed to rule our life, or if his precepts were obeyed, the worst evils of life would disappear. Wars would cease; men would no longer consent to direct their energies to maim and kill their fellow-men; every cause would be seen to be lower than the great cause of a true humanity."

The treatment of the "Cross of Christ," the "Person of Christ," and the "Spirit of Christ" is simple and practical throughout. The two concluding chapters are devoted to showing that the teaching of Paul and of the Fourth Gospel are not essentially different from that of Jesus.

This volume is commended to all Christian workers who would gain ready access to the mind of the Master.

KRÜGER, G., UND KOHLER, W. *Theologischer Jahresbericht*. Sechszwanzigster Band enthaltend die Literatur und Totenschau des Jahres 1906. Leipzig: Heinsius, 1907. 1576 pages.

This historical annual survey of the literary output of the western world in the field of theology lays all scholars under obligations to the indefatigable energy and toil with which the thousands of articles and books are classified and the most important contributions intelligently reviewed. While all the sections are admirably complete especial mention should be made of the 600 pages devoted to church history and to the 256 pages dealing with philosophical and systematic publications in the realm of theology. The selection of the few books and articles deserving special mention calls for exceptional balance of judgment, and seems to have been made with admirable impartiality. Naturally the issues of immediate interest to Germany receive more attention than issues in other lands. For example, discussions of pragmatism would be assessed at a somewhat different value in America. But the editors deserve the gratitude of all students of theology for their catholic purpose and for the success with which they register the progress of theological thinking.

TROELTSCH, ERNST. *Die Trennung von Staat und Kirche, der staatliche Religionsunterricht, und die theologischen Fakultäten*. Tübingen: Mohr, 1907. 79 pages. M. 1.60.

This rectoral address is a historical résumé of the movements toward separation of state and church, a philosophical defense of Lutheran opportunism, and an attempt at a *raison d'être* of the theological faculties, should the separation of state and church become a reality. Incidentally Professor Troeltsch pays his respects to the "experimental, crude, unfinished" state of educational affairs in matters of religion in the United States.

SCHMIEDEL, OTTO. *Richard Wagners religiöse Weltanschauung*. [Religionsgeschichtliche Volksbücher. V. Reihe. 5. Heft.] Tübingen: Mohr 1907. 63 pages. M. 0.70.

A very readable, compact sketch of the interesting religious development of the great composer. His career is divided into four periods: (1) that of uncritical reflection of current Christian ideals; (2) the revolutionary period, when he was a political outcast and distinctly revolted from Christianity; (3) the pessimistic period of hardship as a musician, in which Schopenhauer exercised great influence over him; (4) the final years in which he constructed a redemption-religion out of his previous pessimism. The sketch shows real insight and sympathy.

WEINEL, HEINRICH. *Isben, Björnson, Nietzsche*. Individualismus und Christentum. [Lebensfragen, No. 20.] Tübingen: Mohr, 1908. 244 pages. M. 3.

Weinel, with his well-known insight and clearness has here interpreted the messages of these three powerful representatives of certain phases of modern thought. He indicates the significance of this new "transvaluation of values," and sees in it a wholesome challenge to routine and traditionalism in Christianity. It has occasioned a deeper inquiry into the real nature of Christianity, and is thus indirectly leading to a new appreciation of the Christian ideal of a freedom which is a gift of God, rather than a strenuous achievement of the individual.

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GODRYCZ, J. *The Doctrine of Modernism and Its Refutation*. Philadelphia: John Jos. McVey, 1908. 132 pages. Cloth, 75 cents, net.

On the supposition that the readers of this book either do, or do not, believe in the pronouncement of the recent Papal Letter on modernism, it is difficult to see why the author should write it; for if they do believe in the *ipse dixit* of the Father, the book is superfluous to them, and if they do not, it is irrelevant, since, in every case, it assumes precisely what is required to be proved. The bearers of modernism deny the author's presuppositions, repudiate his "clear and impartial statement" of their positions, and would not be able even remotely to "recognize their own weapons . . . drawn from reason and the sciences," with which the author quite instructively informs us he "goes out to meet the enemy on his own field . . . by a series of arguments," as we are further informed, "as interesting as they are convincing."

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MELANCTHON, W. JACOBUS. *Roman Catholic and Protestant Bibles Compared*.

The Gould Prize Essays. 2d ed., New York: Scribner, 1908. xv+361 pages. \$1.25 net.

The first edition of this work appeared in 1905 with merely the text of the three Gould Prize Essays. So much dissatisfaction was expressed with this edition because of the omission of the notes which made the essays really valuable, that the promoters have issued this second edition "with appendices originally accompanying the essays and a complete bibliography covering the general literature of the subject." It is evident that the notes in several places have been condensed, but they still give the reader the basis for the arguments advanced by the several essayists. The bibliography is quite uneven. Literature on some divisions of the subject is brought down to 1907, and on other parts only to 1903. The compiler evidently was not equally well at home on all the themes. The volume as a whole is a contribution to the discussion of the theme.

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BILLINGSLEY, JAMES J. *The Scientific Basis of Immortality*. New York: Eaton & Mains, 1907. 47 pages. \$0.15.

In *The Scientific Basis of Immortality* Billingsley takes issue with all who deny the possibility of a scientific demonstration of immortality. The pamphlet is popular in style.

MEYER, ARNOLD. *Was uns Jesus heute ist.* [Religionsgeschichtliche Volksbücher. V. Reihe. 4. Heft.] Tübingen: Mohr, 1907. 50 pages. M. 0.50.

This booklet attempts to show the significance of Jesus from the point of view of the radical criticism represented by Dr. Meyer. The deity of Jesus is denied on historical grounds and rejected on religious grounds. The real achievement of Jesus consisted in the creation of a vital faith in God which he enables men to share. He is thus the supreme revealer and creator of religious life. Meyer's position differs from Unitarianism only in its religious fervor, which approaches mysticism rather than rationalism.

STANGE, CARL. *Das Förmigkeitsideal der modernen Theologie.* Leipzig: Hinrichs, 1908. 31 pages. M. 0.50.

In this little essay Professor Stange points out the tendencies in modern liberal theology which he regards as dangerous to the Christian religious faith. The biblical conception of miracle is by no means the heathen idea of a mere eruption of divine activity into a natural course of events, but it rather indicates that all events in nature are to be viewed in their relation to the redemptive will of God. The elimination of the idea of miracle in modern theology leads to an abstract idea of God, and undermines the certainty of his presence and activity in the natural world, and even makes the God-concept more or less hypothetical. Further, the modern idea of personality, with its concept of development, obscures the real nature of evil, weakens the guilt-feeling, substitutes growth in the natural life for a new birth in the divine life, and reduces Jesus to an example to be imitated, instead of a redeemer from sin.

STOCKER, R. DIMSDALE. *Spirit, Matter, and Morals.* London: Owen & Co., 1908. 97 pages. 1s.

Spiritism is always expressed in terms of corporeality. Pure materialism is just as inconsistent, and must be inclusive of a spiritual element. In the final chapter, "Rational Ethicism," the author sets forth his argument for religion: "Only as spiritualism, materialism, and rationalism fuse in ethical monism, and the laws of life are interpreted with reference to moral purpose, can the full satisfaction of the soul be reached and the heart's desire be attained."

BRÉHIER, EMILE. *Les idées philosophiques et religieuses de Philon d'Alexandrie.* Paris: Picard, 1908. xiv+336 pages. Fr. 7.50.

Bréhier's study, *Les idées philosophiques et religieuses de Philon d'Alexandrie*, is marked by its insistence upon the religious rather than the metaphysical motive as the key to Philo's thinking. This religious motive is attributed to the influence of Egyptian cult more than to Judaism. The consequent morality is subjective and involves a theory of conscience essentially modern.

GUYOT, HENRI. *Les réminiscences de Philon le juif chez Plotin.* Paris: Alcan, 1906. 92 pages. Fr. 2.

Guyot, in *Les réminiscences de Philon le juif chez Plotin*, contends that the text of Plotinus betrays the direct influence of the text of Philo, particularly in the notions of the divine infinite, of intermediate powers, and of ecstasy. He insists that Philo's influence was preponderating in these instances, but not all will agree with his conclusion.



SCHIAN, MARTIN. *Die evangelische Kirchgemeinde*. Giessen: Töpelmann, 1907. 114 pages. M. 2.70.

This is the fourth number of the first volume of "Studien zur praktischen Theologie," edited by Professors Eger of Friedberg, Schian of Breslau, and Clemen of Bonn. The preceding numbers consisted of an article each by Professor Clemen, "Zur Reform der praktischen Theologie;" by Professor Eger, "Die Vorbildung zum Pfarramt der Volkskirche," and by Pastor Haupt of North Tonawanda, N. Y., "Die Eigenart der amerikanischen Predigt." There is evidently a feeling of dissatisfaction in the church of the Fatherland, and a need of readjustment to present conditions. The editors of this series aim to meet this need in the scientific method peculiar to the German academic point of view, and to present the results of studies by competent persons in semi-technical form. The present discussion recognizes fundamentally the local church as the unit of organization, and undertakes to exhibit its relation to the church at large from this point of view. The author discusses the essence of the evangelical local parish (*Gemeinde*) the tasks of the evangelical parish, the principles of parochial activity, and the methods of organization and work. This treatise is of special importance to pastors and others who try to explain the failure of evangelical American bodies to reach German immigrants in any appreciable number and of still greater importance to persons who desire to face intelligently the grave problem of an alien church in America.

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STEPHAN, HORST. *Die Pietismus als Träger des Fortschritts in Kirche, Theologie und allgemeiner Geistesbildung*. Tübingen: Mohr, 1908. 64 pages. M. 0.60.

This pamphlet is the reprint of an address delivered before the Theological Conference in Hessen, January 6, 1908. [It is an attempt at an evaluation of the historical influence of Spener on the ecclesiastical, devotional, intellectual, and dogmatic life of the Lutheran church. Pietism, in the opinion of our author, is renewed emphasis on the priesthood of all believers, and thus becomes a democratizing factor. Its fundamental idea is "experiential religion" uttering itself in practical activity, and for this reason could not produce very strong results in dogmatic theology. Nevertheless, it is maintained that Ritschl and Schleiermacher owe much to Spener.

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STAHN, H. *Die Simson-Sage: Eine religionsgeschichtliche Untersuchung über Richter 13-16*. Göttingen: Vandenhoeck und Ruprecht, 1908. 81 pages. M. 2.40.

This study includes the history of the interpretation of the Samson story, the text and literary character of the story, its contents in the light of parallel stories among other peoples, and its origin in Israel. The author allies himself with those who regard the whole narrative as a sun-myth. Samson was a sun-god. This treatment is clear and concise; yet abundance of parallel materials is furnished upon which to base an opinion. To those desiring to orient themselves with reference to this interesting phase of Old Testament study this treatise may be highly recommended.